

ONE HUNDRED FORTY-FIFTH DISCOURSE

Pre-Existence:

Your Moods May Be Indicative You Have Not Fully
Absorbed Profits from Previous Lives

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These Are My Pronouncements

THESE are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE





Your Moods May Be Indicative You Have Not Fully Absorbed Profits from Previous Lives

ONE HUNDRED FORTY-FIFTH DISCOURSE

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:



MERICA contains Christian Rationalists by the million who see no contradiction in conceding and espousing the divinity of Christ while at the same time admitting the utter logic of Reincarnation. One man out of three is ready to admit that strange presentments steal over him at times of having lived in a certain spot or period before, or rather, admit that the present life at least is not the only one he may have lived on earth. In addition, the number of persons who have undergone the personal experience of dramatically and electrically remembering back into an earlier career, or possessing children who have given evidences of it by their artless remarks, is greater than orthodox religionists suspect.

Of course the stickler for orthodoxy denies it in that he reasons it makes a travesty of the Vicarious Atonement. If normal adults have "lived before" it means they have "died before." And if they have died before, divine Judgment could not have rewarded them with residence in heaven or condemnation to hell after the pattern of Biblical eschatology. Reincarnation if a fact would demonstrate that the heaven and hell designations could not have been final and permanent—not if people "returned" from

one or the other to take up occupancy of infant bodies for repeat worldly performances.

That the weight of the evidence, both sacred and secular, is all on the side of the Reincarnationists is the surprising discovery one makes if he gives the subject a trenchant examination. The Pharisean doctrine of the Hebrews, from which most Christian fundamentals actually were borrowed, embraced a belief in conscious life preceding physical birth. Christ Himself made Reincarnation logically clear in His talk with His disciples while descending the Mount of Transfiguration, when He indicated that John the Baptist and the earlier prophet Elias had been one and the same soul-spirit. On the secular side, the mystics of the East have reduced rebirth practically to a science, while the psychical research societies have recorded converse after converse with materialized entities who have entered into the most minute particulars of repeat life on earth. Three hundred million people of Asia accept earthly rebirth as a foregone conclusion against two hundred and fifty million Christians of Europe and America who refuse to recognize that they constitute a world religious minority.

The thirty-odd volumes on Soulcraft have from the first admitted the logic of the process from the fact that it explains a way, or accounts for, a hundred-and-one enigmas in mortality that cease to remain enigmas when the reincarnational hypothesis is applied. The great caste of fourth-plane Mentors who have been chiefly responsible for the lengthy Soulcraft erudition, solemnly contended it has been a fact of consciousness from the first. However, this week's brochure is not a belated attempt to submit proofs of it but to take up a phase of it that mystifies no small percentage of intellectualists, to wit, so elemental a phenomenon as Moods, or more accurately, sustained temperamental sequences. Before plunging into as thought-provoking a Mentor communication as the Recorder has received in nearly 5 million words of higher-octave transcripts, suppose we have a word of sacred invocation soliciting accuracy in the ideas propounded for our understanding and accrediting—

I N V O C A T I O N

By the Chaplain

DIVINE GUARDIAN OF ALL KNOWLEDGE:



IVE EAR, we pray Thee, to the request of our hearts uttered in earnest sincerity, that information of the most reliable and accurate nature find bestowment upon us as we search these pages for transcendent illumination. We do not seek novelty in cosmic erudition for novelty's sake, Our Father, nor to vaunt us intellectually above benighted brethren. We would know of the hallowed facts behind Thy great universe of baffling things, that our beliefs be established on realities that endure. We regard it as an obligation unto our own integrities.

We are mystified by strange gifts and attributes displayed by those who come among us as teachers. We hear of necromantic explanations for wonders transcending the natural laws of earth. We concede that willful men with designs of their own to serve, have established traditions whose upsettings are disapproved by naive children of a later day and generation. Help us to gain to Truth for its own sake behind these enigmas that perplex us. Send teachers unto us whose authorities are unquestioned, whose sincerity is set as a diadem in the tiara of intellect. May we ground our lives and our devotions on fundamentals of life and Divine Affection that never betray us—because of their holy origin.

These things constitute our weekly prayer, Our Father, that scholastic guile or sanctimonious strategy besmirch no hallowed records that explain our hunger for knowledge from the beginning. In the name of Thy Son, the Christ, we implore it . .

AMEN AND AMEN!

A New Angle on Temperament

MY DEAR SOULCRAFT PEOPLE:



S your Recorder of these ten to twelve volumes of transcendent Scripts, I want to introduce the Revelation on our subject of the week—the origin of Temperament in the human ensemble—by a word of Introduction penned in the first person. The Revelation itself, as taken from one of my books of transcripts back at the height of my explorations into the Soulcraft tenets, was spoken to me as a person and offered as a practical sidelight on an interpretation of my own character. That it has reposed in those Transcript volumes since the middle 1930s is neither here nor there. The important thing is, that what the Mentor remarked upon as pertinent to myself, applies to so many adults in trying to grasp or interpret the factors and attributes entering into their own character-compositions that it can be read with profit regardless of identity involved. All of us, at some time or other in our careers, have had periods of marveling at temperamental sequences that seemed to influence us. We go for hours, or it may be days or weeks, feeling highly enthusiastic about some peculiar line of labor or endeavor. Then the hour, or especially some given morning, may come when it has seemed as though a different personality is involved in its commitments. We ask ourselves in no particular mercurial caprice what it can have been about the project, or what can have occurred within ourselves, suddenly presenting us with an altered and even reverse viewpoint on all which looked so desirable and propitious the day or the week or the month before? Men have been known to abandon whole programs of endeavor, involving the interests of thousands of associates, because of some temperamental change possessing them. And the last person able to explain it is themselves.

Not until the epochal night that I sat me down and received the following information clairaudiently, had I ever given hospitality to any suspicion that the real root of the trouble might have been some earlier personality of my own exercising unbeknown to me.

That we must have been different persons in different lives if we have led them, is a logical assumption. We have gone by a certain distinctive name in such earlier earthly sojourns, living in a given country and engaged in pursuits making up our identifiable lives. The one unit of self-awareness which each of us calls himself has supposedly acted these careers as an experienced Thespian may take several character-parts in one theatrical season, representing himself as varied types of human beings night upon night while at the same time remaining himself *to himself* behind the eyes of his own vision on life as a general earthly orientation.

The possibility that one personality which we may have cultivated and brought to fruition in an earlier life sojourn, may be exercising in our eternal consciousness or entirety of such roles, has occurred to but few of us. Certainly it had never occurred to me up to the evening I recorded this paper. The transcript came without preannouncement or warning of any kind. At this late date I even find myself unable to recall what the peculiar dilemma may have been that I found myself confronting in this current career, giving rise to such contribution on the part of a wise and compassionate Mentor.

Definitely I feel, however, that it belongs in this library of Higher Information for my colleagues everywhere, although they must skip those parts that would appear to apply to me as instructor-leader in particular. The general enlightenment must pertain as specifically to all adults who may have found themselves reincarnated in this puzzling and confusing day and age, as it may pertain to my own individuality up here in the mid-20th Century.

That our totality of character as shown to the world year upon year may be demonstrations or exhibitions of actor-roles we played most concentratedly back in history, and that a unit-personality from a far-off day may enter into a current personality and dominate it, is something new and novel for our consideration.

The Mentor, at any rate, in casting up certain phases of my own personality, had voiced certain possibilities that could apply to anyone on my echelon of intelligence, and from such premise I submit it to you for what it is worth in your own case. In the last analysis it is a typical communication such as I often received unsolicited when I was engaged in the early

stages of Soulcraft, or more particularly, in my early stages of anti-Communistic work. I may have more to say in comment upon it, especially the sequence that makes reference to taking more upon myself than I might be able to accomplish, when you have gotten the main import of what the communicator revealed . .

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:



LET US tell you some things about yourself of which you may not be consciously aware as yet. It is difficult to tell a man very much about himself, despite his natural curiosity about himself that would seem to make him a willing adept to learn. He has transfixations of thought which you call reflexes, making him to believe thus and so about himself but in the long run stymieing and halting him from looking at himself "systematically" as it were.

That is to say, each and every man holds certain ideas about himself within the confines of reason and common sense that are largely the product of what friends have told him or as earthly experiences have registered on and in him their passing reactions, or which have come to him as a result of striving after an ideal within his own heart. Rare indeed are the men or women who can see themselves as they are beheld by those watching over them and guiding them from the unseen dimensions of time and space. We would say some things to you this night, therefore, which we could not have said to you before, earthly or worldly conditions being what they were. And we want you to listen carefully, for they mark out much of what you are striving after in a worldly mission that as yet is not wholly clear to yourself. Take a long breath therefore, and plunge into this—

THE man or men who would make the greatest successes of their lives must be those who have the clearest conception of just what they have come to earth to accomplish. It is not always easy to acquaint a man with just what he has come to earth to accomplish for in nine cases out of ten he will combat the one who strives to do it if he fancies that he is going to be told something unpleasant or unfamiliar to his ears or that is in any way indicative of certain strictly mortal goals which he has set up for himself to gain entirely outside the real nature of his earthly errand.

Not every man can be told, either, because he is not strong or stern enough spiritually to take the medicine which altered notions might inflict upon him or which might tend to disrupt the high opinion he has always held about himself. And only the psychically strong can get the psychic interpretation that is the basis for all instruction in sufficient and proper acquiescence of spirit to allow it to register upon their minds. All of which is apropos of this—

It falls to the lot of some men to move principalities and powers from their bases and set up new states after the better laws of God and of conscience. It befalls other men to do little more or less than mind a corner fruit-stand, or take care of one woman he has married and the children which his own idealisms or passions may have given her. But both are equally important, insofar as the life mission is at all concerned. What differentiates their importance, if it is differentiated at all, is not the size of the brevet but the manner in which it is executed. Many a prince can conduct a State abominably while a corner huckster may have an ideal family life and be an excellent provider and father.

You are making a mistake in thinking that all men conquer that which they came into life to do or to get. The road is filled with manifested failures, men and women who have seen their errands, or had them revealed, or got them by the strange spiritual processes which we mislabel conscience or instincts. It is not true that men and women always connect with the ambitions of their lives or make brilliant successes of their errands *in one life*. Sometimes it takes a dozen lives to truly and remarkably induce Success to truly cohabit with them in the manner which they originally departed the higher and finer realms to get.

Now in your own case, you seem to be making a curious sort of mistake about your own liaison with Fate. Get this clearly and get it justly. You are not being called upon to *lead* so much as to *instruct*, or motivate, proper ways and titles to leadership. True, in the process a certain type of leadership is arrived at, but it is a sort of synthetic leadership and never the bona fide article. Now in your case you have within you a strangely multiple personality. Yes, we say *multiple*, for it is compounded of more than two, more than a half-dozen, if you could only know it. You are a creature of strange moods and reflexes. But you are more. You are the product of a dozen different lives that are very near and close and vital, so near and close and vital in fact that it is difficult to shake off the effects of them or the personalities which you were each time in living them. *You are all of them taken together*, it is true, but only to a certain limit or degree. You are not Yourself; you are a dozen Selves, and day by day and hour by hour they are all striving for mastery over you, each one according to its peculiar pattern and essence.

Of course you cannot help these personalities nor this circumstance. You have come back into earthly flesh in times so close together that it is not a part of your character as yet for each personality to be "soaked up" into your spiritual essence and abide there. You have to pigeon-hole your various selves at times, in order to arrive at your Real Self, the essential god-head within you. And it is difficult, we admit, to know exactly "which one is speaking" to a degree. It is difficult to postulate whether you are enacting the recent roles of the preacher, or the scholar, or the soldier, or the applicant in spiritual matters eager to get at the deeper truths of metaphysics. Don't do this thing: Don't make a conscious attempt to decide which you are operating at any given moment. Yet on the other hand, look the problem squarely in its features and say to it—and to yourself—"I have come to this point through wanting to be here, and yet in a way of putting it I am not yet absorbed completely into my Greater Self life by life so that I am the completely functioning sum-total of all the lives I have recently lived, making me into the super-personality that I should be had I taken more time between lives to soak up myself in my various guises."

This is a difficult study and something more readily accepted than consciously considered and arrived at by the logical reasoning processes. Few men are aware that their "soaking up" process has not been wholly completed before coming back into an earthly vehicle again in order to be present at some particularly high-voltage period when great increment to the spirit is possible by manifesting in it. They know next to nothing about their own compositions anyhow, even the strange fact of earthly rebirth, so how can they be expected to accept that they are the half-completed structures begun and perhaps not wholly finished up many recent lives. The "older" former lives are pretty well absorbed into the essentially ingrained godhood that is the Spirit of you. But the recent ones bear closer scrutiny and analysis for their lack of complete absorption as yet than you or anyone else is aware. Which brings us concretely to our proposition of the evening . .

SOME MEN go all their lives not knowing that they have several sunken selves which do not as yet exist for them in the conscious waking state. That is to say, they are unaware that they as themselves consist of several personalities, not all of them dead as to present manifestations, or rather present spiritual expressions. This is hard to make you understand and yet forsooth it is the very essence of many strange wanderings, wonderings, and moods. You are many persons rolled into one. You have been poet, statesman, scholar, philosopher, churchman-priest, power-drunk ruler, sycophant for spiritual favors not as yet truly earned, lover of rare women, spiritual debutante, soldier at the wars, maker of the destinies of states, philosopher at large to the universe in particular. These have all left an impress on you as an essential God-in-your-own-right, if you get what we intend to convey. You are half developed in that you are but partially absorbed. You are recalcitrant and moody at times, patient and plodding the next, furious with us and with your fellowman the next, all these seeming caprices being but personalities of definite men of recent lives rolled into the one You of the passing instant in eternity. Again we say, it is difficult to explain just what we would convey, in three-dimensional terms. But this is true: It behooves you to know your own limitations and weak-

nesses before you can stand before others and wield the pontifical scepter. We are not going to scold you for anything particular. We are trying to convey to you an idea which it is time you knew about and relied upon more than you do. You cannot make a complete success of a career in any given cycle until you are completely "absorbed" as to your earlier lives. If you try to live a life without such absorption being permanently perfected, effected, and adequately rendered, you will live a hodge-podge of existences, as different manners of men, to the utter confounding of yourself and friends and your spiritual penury.

You are confused today by many problems arising from many sources. But they are transient problems that can have solutions quite as transient. But paramount to all of them there is this problem: How to arrive at the essential You in as short a time as possible now that you are in life and have some inkling as to why you happen to be the person that you are. It is terribly essential that this happen to you, that you make allowance, and that your friends and relatives make allowance for this strange metamorphosis of personalities that are day by day and hour by hour playing through your mental and physical structure of the present and working all sorts of havoc to your peace of mind.

Get this strange fact accurately: *It is by no means possible for a man to always completely absorb himself in the periods between his various lives*, particularly if he has lived great experiences in some recent life that have strongly scored his personality. It sometimes happens that men and women succeed in "forgetting" some of those recent lives and function as best they can without such knowledge as should be theirs by effecting a complete transcription of all their various selves into the one carnate being. That is by no means saying that they do not live complete lives in any given instance. On the other, men and women engaged in this sort of study or research should become firmly and fully aware of the fact that it is not always a complete process of absorption that transpires in the periods between identities of physical character and where such lack of complete absorption maintains, the man or woman will be born into a fresh body for a specific study or research or mastership over a given historical sequence lacking the ingredients of true bodily companionship with their completed ethereal

selves. When that happens, and it does happen often, the result will be a creature of multiple tempers and moods, a completely different person six days a week from what he or she may be upon Sunday.

You may come back into flesh to assist in a great revaluation of humankind in this particular nation and leave your name written large in humanity's hearts for what you will have presented to it before your span is run and you are back with your Higher Friends again. But it by no means follows that you are the same man in writing that you are in soldiering, that you are the same person instructing that you may be philosophizing or acting or deporting yourself in a lady's boudoir. You are a flitting, fleeting person of one mood one minute and another person completely of another mood or caprice the next minute.

"Well, what am I in the accumulate?" you ask yourself. But the answer tarries because there is no answer that can be conveyed in transcript. There is only the *being* of the combined personality and that is something to be experienced further in the future than you have gone to the present.

Your moods and caprices, and strange behaviors and inconsistencies before your friends, therefore, may well be, not yourself as the world knows and recognizes you, or calls you by a name, but a dozen different men, as completely different as if you were six persons walking down a public sidewalk, and it behooves you to ask yourself at times if you can stand this division of yourself into your accumulate or associated parts.

IT IS not a nice thing to suspect that you are not "all there" or rather, not fully accumulated. And yet it is the truth where a soul has a desire to serve its fellows so great that it hastens back into earthly life afresh with its augmenting traits learned or received from other lives not exactly digested in the karmic sense. Stop and think what this means. It means that the man you are today may not be the man or person who filled your body's functions yesterday. True, you have the same Mind-Memory, and talk in the same tone of voice, and have the same reactions on your associated fellows. But it will be a distinct and separate person, so to speak, who writes today's poem and then tries to make it blend and fit the character of the man who tomorrow wants to command an army of partisans and

go out and renovate a purse-proud government of essential rascals. It is this mystery which may account for a man being taken for a genius one moment and an utterly irresponsible fool the next. People "do not know how to take him" and forsooth they cannot any more than they can expect six men of six different personalities to act in one universal manner in all that they say and do just because they may be living in the same house or wearing one another's clothes. And another thing—

It is not true, either, that men and women are not interchangeable in the matter of sex. That is to say, it frequently falls to the lot of a man to find himself born a woman, and vice versa, for particular reasons known only to himself or herself in his or her karma. This interrelationship of sexes also has its queer effect on the personality in which the soul may be momentarily exhibiting. One moment the soul may feel that it is a clinging vine, greatly desiring the masculine or positive personality to give it life and stamina. The next it may spurn such and stride forth boldly as a surprise to itself in the manner in which it can meet the issues of life unassisted, and wanting no assistance.

THE SOUL that comes into life blissfully confident that nothing of moment is going to crash into it, or give it high-voltage experiences from birth to death, is of course an imbecile. Men and women come into life to get the most out of it which life has to give. But it does happen that a soul may likewise get "too much" and in a majority of cases the problem will be solved by suicide. Frequently, make no mistake about it either, the wish for termination of life because the soul is getting more experience than it can absorb, brings accident or folly which results in death that the world takes to be accidental or otherwise unaccountable. All sorts of laws govern these processes of which the mortal world knows and suspects absolutely nothing. But that is not the point.

There is also another process in the Life Plan or Pattern with which the average person, and even you yourself at times with all your cosmic erudition, are too unacquainted and unfamiliar, and that is the habit or practice of thinking yourself stronger than you really are. This often results in you taking aboard tasks and ordeals, or excesses of labor, that are beyond

your strength to accomplish. True, in a majority of cases the result will be to do what you can and to let go what you cannot accomplish. But then a third law of the process works and you find yourself the butt of karma which you have not realized until it begins to pile up on you and get you in all sorts of fixes through this very nonperformance, or uncompleted performance. You say it is "a bad habit" to do things beyond your strength, or make promises—to yourself as much as to the world—which you cannot fulfill or complete satisfactorily to yourself or to others. But let us tell you something else in that connection . .

No man or woman works strictly to himself alone in this brevet business, particularly when the brevet is fraught with great public esteem or odium if it, or as it, succeeds or fails. Hosts of entities stand ready to assist in every possible and superhuman way. But it also casts aspersions of a sort on this friendly help if the tasks essayed or attempted be of such a nature that their work is mitigated in your regard and they cannot perform any better on their side and in their higher function than you on your lower. It is not necessary to go into this, for we think you see the eventualities in such possibilities. That is not what we expressly started to say to you, however. We want to discuss the plans of the year ahead in the light of these preliminary remarks about your personal character . .

THE WORK of the year that is ahead is peculiar in this, in that it expects of you to be many men in many different functions, principally of government, whereas essentially you are not the ruler so much as teacher of rulers. Do you perceive and absorb the difference.

You will be requested to direct as a matter of course because you *know*, but knowing and ruling are again two different functions and performances. Many a man can rule without knowing much, merely by being a bully while yet a coward in his heart. Which is usually what bullying is, a form of manifest cowardice. On the other hand, many a man can do a good job of teaching rulers who lacks the essential ingredients of mastership of masses of men to be a good ruler on the knock-'em-down-and-drag-'em-out principle.

Get what we tell you in this. You may be called to direct, but when you

do, try always to do it as the gentle teacher who would far prefer that some other person did the actual driving while you curled up with your books. It is all a matter of what personality you embrace, or give expression, that determines in either vocation. But take this to heart: You can be reminded, or you can remind yourself, of the character you want to portray best and most, and call it to maximum expression from the recent lives which you have lived by the process of doing it in actual *consciousness*. Do you get what we mean? Try it sometime and see if we do not know whereof we speak. You may have so many varied careers in immediate retrospect that it will be manifestly easy for you to do this. And the practical application is here: There are men tonight waiting throughout this land for you to lead them. There are other men throughout this land who are eager for you to teach them how to lead in their own rights. When you face the possibility of either of these positions, do it by admitting to yourself that you are many personalities, and actually and tacitly call the ones into play which most effect the purpose to be arrived at in your prevalent karma.

By this we mean, do not let your Mood-Personalities overlap and express themselves compositely. You will have a very devil of a time if you do. The soldier will grieve that the poet is better than he is. The poet will mourn that he has to witness the bullying of men and women necessary to execute the job of the soldier. When you find yourself in a situation where leading is necessary, call up from your composite self the Ruler personality and give it full and complete expression devoid of all interference and inhibition from the other personalities, some of them of diametrically opposite trends and tendencies. And then do not grieve if they seem to clash in retrospect in the same man's mortal mind and memories. Say to yourself: "It was the Soldier-Me in that case that went to such an excess or expedient and did so-and-so. And pray what was wrong with that? It was the soldier's brevet and function. The poet personality, which is another pattern of men within myself, has nothing to do with either rhapsodizing or defaming what I have been in a separate life of which the poet-life knew nothing." In this way you will keep your personality lives separate and not introduce a lot of silly regretting or longing into your mental picture to the detriment of your work as it has to be done according to the dictates of the moment.

Admit these personalities, give them free play and scope, open your heart to their whims and caprices, for there is not a reason in the world why you should not. They in the accumulate are the Essential and Complete You, although no one may be aware of it but yourself. And another thing— It is by no means true that all men will judge you alike for what you are up to, or what you seem to accomplish in the positive or negative manner. Some will ride with your soldier personality according as they are attracted by it or feel the need for what it has to contribute to society. Others will admire and revere the poet, the philosopher, the teacher, the pedant. What of it? You cannot have all men praising you equally and for the same causes. Even Christ Himself did not succeed in that sort of thing. You want to go consciously forward knowing that certain types of men are going to castigate and blister you in advance and others are going to applaud and eulogize. They will do these things according as your Man-Mood or Personality-Expression of the sequence corresponds or most nearly approximates their own essential qualifications. And there the matter must begin and rest.

Be yourself as you have been in any past life that is most nearly fitted to the exigencies of the hour, but once having called that unassimilated portion of yourself into play, let it completely possess you and forget that you have ever been anything else. That is all for tonight. It has been quite a lesson but we wanted you to dwell upon it in preparation for still more abstruse instruction yet to be delivered you . .

THE COMMENTARY

DEAR FELLOW STUDENTS:



THE FOREGOING communication puts a new light on Reincarnation and its effects on character. Apparently when you meet a mercurial or "flighty" temperament, that can't seem to hold itself down to one line of concentrated and consistent effort, you are witnessing a display by a personality who has come back into the earth-scene too often and at periods

too close together. The result has been that the character they added or brought to fruition in a most recent sequence has not had time to be absorbed into the Composite Self. Too many kinds of experience, in other words, indiscriminately jammed together, have created a subconscious confusion in the depths of the Etheric Mind that countermands Balance in expression. To myself, however, the pertinent reference in the whole foregoing exposition, concerned the tendency of such a one to essay labors beyond the strength or launch projects which have been motivated by the personality of one life that could not be consistently followed up by the personality of another life. Ordinarily this is looked upon as a "fault" or "weakness of character." It may be nothing of the sort.

Some of us, raised in a hard school of privation and penury up a given earth-life, seem to have acquired an incorrect estimate of the "value" of Time. Time of itself has *no* value. It cannot be bought or sold. It only exists as a forum of limitation in which we as individuals may perform. Nevertheless, we volunteer to come into flesh again, sensing the great need of mentoring which the earth-species displays, and train and apply ourselves to the task of helping to bring in the Christ Kingdom according to our previous education and briefings. Always, however, in the backgrounds of our consciousness we find ourselves saying over and over, "I have only so much *time* to achieve what I would consummate. I've got to get my contribution completed within a specified period." Such reminder being always present in us, we scurry and hustle and push and drive. Actually we are running a race with physical limitation, which we hope to best when the point is reached of wearing out our bodies and fatiguing our mentalities. Such complex concerning the "value" of Time, or the value of allotted length-for-performance, follows through onto the thought-planes with us in our eternal personalities. We are obsessed Actionists and we glory in such distinction. But what we name the Value of Time is truly the estimate we place on opportunity for carrying Action through to unmistakable completion, that is, achieving the goals we envisioned when we elected to experience the incarnation in the first place.

The interesting controversy presents itself, how far should we discipline ourselves for that?

THE INHUMAN circumstance seems to have it that it is one of our earlier Successful Selves that prompted us to volunteer for the brevet to begin with. It may not have been our Eternal Self at all. Our true Eternal Self seems to be the general mein of character attained by the blending of all our mortal personalities into the one imperishable and inimitable Ego representing our cosmic contribution to universality.

Apparently if we don't rush back into mortality to serve some fixation interrupted by our last physical death, and make good in such succeeding incarnation as we recall we did in lives earlier, we acquire a sort of self-reproach that our gain are all wiped out and we have written the loud word "Failure!" behind all we have sought to accomplish. Work-speed, in other words, can become a mania with us—and perchance do our eternal psyches as much harm as good.

But there is still another factor to be considered in such.

Apparently if our eternal psyches be marked with this Work Mania, we have as much discomfiture relaxing to the contemplations of the Thought Planes as we ever knew in earth-life, expecting to find enjoyment in a day's fishing when we realize our desk back in the office is piled with unanswered correspondence. The conscientious man can't go it. He "values" his time for what it would enable him to accomplish when applied to the most essential task devolving upon him to execute. The fact that his physical and mental self may need the relaxation doesn't score very deeply with him. He has drawn on his physical and mental self so many times without their failing him, that he thinks he can draw upon them interminably.

In a sense, this is precisely what he seems to be doing on the Thought Planes: relegating the importance of his cosmic holiday to the background while he revels in imagination of what he might be doing for the Kingdom if he were only back in mortality and proceeding full blast. "I really can't afford to idle around up here in these paradisical regions," he tells himself, "when the earth-state continues to knock from pillar-to-post in such a mess. The quicker I cut out this heavenly tranquillity and plunge back into the fight, the sooner things will tend to right themselves insofar as I can assist them by my talents or attention." So back he goes, scarcely giving a moment's cogitation to what he's acquired by recent-career experiences.

Actually he's following the reflexes of a Work Mania without comprehending it. And it soon enough evinces itself in his instability to apply himself to any given line of work or sizable project any more than he found he could apply himself to proper absorption of his last life on the planes where it is supposed to transpire.

Anyhow, take this communication for what it seems to be worth and apply it as it pleases you.

I got a lot out of it. I found myself not inclined to excoriate myself too severely for my manifest enthusiasms that inexplicably petered out.

Next time I hope to remain for a good long holiday on the very-welcome Thought Planes. I really need to know a lot more about myself than I find I do at present . .

The Divine Teacher Speaks



Y Dearly Beloved: Perceive that ye do war against your spirits in that ye say: Behold am I created whole, and in that I am created whole, as a whole will I manifest!

I tell you that ye do charge yourselves with obligations not intended by the Father, for were ye of truth created whole then wouldest ye have no need of those rigors that assail you. Ye do grow as a vine that is planted in a garden. Ye do take stature unto yourselves as corn upon a stalk, first the stalk and then the ear, and then the corn upon the ear;

Thus attain ye unto your statures, and the Higher Worlds receive you. But say ye unto yourselves, Behold we are created whole, then do ye mischiefs unto yourselves, for the spirit hath knowledge of that which it encountereth; it perceiveth its destiny and great is its confusion.



My beloved, be of one flesh until I come again. Know ye your missions, each unto the others. Arise and be exceeding glad that ye do grow even as corn upon its stalk, responsive to the sunshine of that knowledge which refresheth you.

Thus come I again when the vine be pruned and the stalk would be garnered. Abide in me, beloved. Know my sweet husbandry.

For except as ye have knowledge of that which matureth, ye cannot be sowed as seeds in a field;

Except that ye have knowledge of that which is Written, ye cannot be numbered as sons of the Host.

The time cometh in, when these matters shall be as common report amongst you, when those who have understanding shall bear witness unto their neighbors, when those whose ways are dark shall be dazzled by the splendor, yea even that light which maketh the face to shine as a mirror, reflecting the truth of that which is eternal.

I say the time cometh when that which is good shall be shown unto men, when that which is evil shall be purged from their spirits, when that which is gross shall be winnowed from the wheat and that which is noble shall be sung as an anthem.

Are ye puzzled, beloved, by that which confronteth you? Ye have coming and goings that savor of dread, ye have dire executions of that which hath blackness, ye perceive not the road by which ye would travel.

I say unto you: yet a little time endure and the track shall be opened, yet a little time suffer and your redemption cometh unto you.

Wherefore have ye suffered? hath wisdom not been in it?

Wherefore have ye endured? have any serpents stung you?

Wherefore have ye met tempests? hath calm not followed tumult?

Persevere, I tell you, and know your redemption. Give your hands unto the plow and perceive that ye have harvests.

Hath it not been said unto you that the Son of Man cometh in a cloud of exceeding long glory in the making? Think ye that he cometh of that which is sterile, of that which hath perishment, which doeth not nobly, which riseth not up to give alms unto the intellect?

I say unto you that it hath been of common knowledge to the ancients

that man shouldst follow man, and woman follow woman, but whosoever followeth Him who cometh, receiveth a blessing like unto those of saints. Yea, it cometh unto him that seventy times seven he knoweth the tumult, that seventy times seven he knoweth tranquillity.

Arise and be wise! Perceive that even as ye do have me to guide you, ye do make a great progress not known of the worldly. Even as ye do come and beggar a blessing, ye receive of the Host the bright garlands of wisdom. I come not among you to cast evil into your intellects. I come as a dove that would bring you fair garlands. I place them upon you. I say that ye have honor in that ye receive them.

Arise and receive a goodly blessing, casting not from your spirits the garments of reasonings but clothing yourselves in the raiments of logic, that ye perceive why things be of which Wisdom hath warned you.

Arise and count that moment lost which displayeth no intellect, which marketh no reason, or which perceiveth not the beauty of that which ennobleth even as it becloudeth giving no alms to circumstance for bringing experiencings.

Declare unto yourselves a new firmament, in which each new sun riseth on blessings of speakings, making no evil moment of that which transcendeth the bile of the spirit encased in mortality, proposing no evils that undress the figure of mortal approachments unto your divinities.

Arise and know a new God, a new Father, a new Son, yea even a new Holy Spirit, that all these in One make a new address unto you, opportuning you to cast out old devils, yet to bear them no malice, believing that the Holy One hath His providence toward them, that those who are unclean may be clothed in new bodies.

Thus I address you, thus I adjure you. Ye have knowledge of me that transcendeth the wayward, ye have wisdom of the Father that bestoweth a victory. Gain ye unto wisdom that the Holy Spirit triumph in you and the majesty of Pain have its complement in Reason.

See to it that ye sin not against the Doctrine but embark with sure faith on a sea of black doubttings, believing that your craft hath an anchor to leeward, and that under the tempest there ruleth a conqueror. . .

PEACE

The New Creed

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RROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes

Truth anew, flashed unto humankind as a beacon in vast darkness ✎ Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge ✎ Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors ✎ Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city ✎ God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness ✎ Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled ✎ God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors ✎

Valor

The Soulcraft Magazine



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THOUSANDS of questions come to Soulcraft Headquarters from correspondents who want more light on special points raised in the Soulcraft books. Answering some of the quandaries propounded, too lengthy for letter response, means short articles complete of themselves. These articles, disclosing the trend of public thinking in reaction to Soulcraft disclosures, constitute the main contents of an attractive Monthly—

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SOULCRAFT CHAPELS

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